1:Redfield E-5 (1926-1927)1930
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ways. Slow travel of this sort, with many rests, tends to draw travelers who start out separately into little groups. Particularly is this true on days of important *fiestas*, when hundreds or thousands walk many miles to and from the celebrating village, clustering for gossip, exchanging news and opinions. Foot travel is the newspaper of such regions.

The importance of foot travel is reflected in the conventional courtesies of the road. Not only is there, as everywhere, a conventional greeting when two travelers meet face to face,[1] but also there is a conventional greeting when one overtakes another. Where travel is on foot, the moment of such passing is so prolonged that the slight feeling of tension must be released by means of a conventionalized greeting. So the traveler overtaking another group says, "*Yenican anmuica, amehuantzitzin*" ("Now here you go along, gentlemen"), or may simply murmur "*Nican.*" The others reply, "*Quemacatzin, yenican tiatihue*" ("Yes, here we go along"), or simply, "*Quemacatzin.*" If the person overtaking the others chooses not to join that group but pushes on ahead he states that fact, saying, "*Mantiahtacan nepa ti nechnotzitzitzquilitin*" ("We go on, so as to get there"), generally shortened to "*Mantiahtacan.*" The others give their assent or permission, replying, "*Ximoica, nehua yolicniati*" ("Go ahead, I go little by little").

In spite of the constant communication and inter-

[1] The greeting is, "Whither do you go?"—"*Adonde van?*" in a Spanish context and "*Canin anmuica?*" in a Nahuatl context.

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action which is implied by such frequent travel, the villages composing this natural community remain separate and individual. The social intercourse of five hundred years or more has not destroyed the cultural peculiarities of each hamlet. This is because a change of residence is not common. Among the men of Tepoztlán very few—a guess would suggest fifty—were born outside the valley. More of the women are from other parts of Mexico. And even among the villages composing the community there is infrequent migration. The inhabitants cling closely to their ancestral lands. During part of the past period of revolution (1910–17) Tepoztlán was deserted; many of the houses were destroyed; yet when peace came most of the population returned, each family again to occupy the same housesite, to cultivate the same *milpa*, as they and their fathers had before.

Some of the cultural differences between villages have their origin in geographic differences. The most important concept of direction in Tepoztlán has to do with altitude. As in Polynesian islands where directions are not given in terms of the compass points but rather as "toward the sea" or "away from the sea," so in Tepoztlán a location with reference to the speaker is not usually given in terms of north, south, east, or west but is instead described as "down below" or "a little way above." The general appearance of the hamlet of San Juanico differs markedly from that of Tepoztlán. The two are no more than four miles apart, but one is two thousand feet above the other.